

A SHORT
ACCOUNT
OF

A late JOURNEY to
TUSCANY, ROME,
And other Parts of
ITALY.



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TO THE
READER.

THE Reason of offering this Account of a Tour through some Part of *Italy* (after so many Relations have been given of the whole) is the Manner in which it is written.

The Authors are two young Persons who went thither to improve themselves in Painting, and they have represented every thing in so lively a Manner, that you will imagine you see so many Pictures: The Entrance into the *Campagna di Roma* from *Tuscany* is a perfect Landskip; the Hills, the
Flat

Flat Country, the Buildings are full in View. The same may be said of the Public Shews and Proceffions: Here you will behold on the Festival of St. *Anthony* of *Padua*, a thousand Horses, Mules, and Asses driven to a Town, in perfect Health, in order to be sprinkled with Holy Water to preserve them from Hurt; but returning from thence blessed and cripled, and their Owners at the same Time highly satisfied with paying their Money and the Labours of the Day. In passing from such a Shew of Brute Animals to one of a different Kind, you will see a titular Monarch, a Lady of Pleasure, and a Couple of Cardinals in a Balcony; their Eminencies are attentive to a Masquerade Proceffion, the Monarch has his Hat slouched over his Eyes, seems pensive and dejected, the Lady flings her Arms about his Waste, and endeavours to divert

P R E F A C E. iii

vert his Majesty; all the while Five hundred People in the Street gazing upon him, holding up their Hands, and crying out *Il santissimo viro! A most holy Man! a most holy Man!*

Besides these whimsical Scenes you will meet with some Melancholy ones. This City, which was once the Mistress of all the Riches of the then known World, is now so poor, that, to change a Pistole in a Shop, you must buy half the Value in Goods, and take the rest in several Bank Notes, each of the Value of Half a Crown Sterling. The Country round about it, which was once the Garden of the Universe, lyes now almost entirely uncultivated, the Air being infected by the Decay of those stupendous Aquæducts by which the Streams of the *Alps* were conveyed to *Rome*: Five of those out of seven are now in ruin; and as the waste Water,
which

which does so much Mischief by stagnating in the Country, is greatly wanted in the City to clear their Common Shores, it is very probable that in a few Years both the Town itself and all the Neighbourhood may be perfectly void of Inhabitants, and, like the former *Babylon*, only a Haunt of Monsters and Beasts of Prey; and all this entirely occasioned by a delightful Religion, which, it is said, gains Ground, even in this Country; if *such a thing can be believed!*



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L E G H O R N,

P I S A.



WE should be exceedingly glad to oblige Mr. *A. B.* in any thing that is in our Power, but are afraid we shall make few Discoveries, which he has not heard of by other Hands, in a better manner than we can relate: However, at his Desire, we have drawn out this short Review of what occur'd to us in our Travels thro' *Tuscany*, and the Pope's Territories, to *Rome*; which if it should afford him any Entertainment, will be no small Pleasure and Satisfaction to us; not doubting but a Person of his Candor will make sufficient Allowance for such De-

B

fects

2 L E G H O R N E.

fects as he shall find in it; especially as it was impracticable for us to keep a written Journal in a Country where our Papers and Books were so often liable to be looked into by bigotted Inquisitors.

BUT without further Apology, we shall begin with LE^UHORN, where we first landed. This Place is so well known, that we need say little about it. It is a fortified Sea-Port, lies very low and flat, almost even with the Sea. The Houses are regular and well built, with one goodly Piazza, to which the Merchants resort to do Business, as ours do to the Royal-Exchange of *London*. The *English* Factory here is very rich, as are many both of the Natives and Foreigners, and the common People here live better, have more Freedom, and are abundantly more chearful than in any other Town of *Italy* that we were in. The Grand Duke has here three Oar-Galleys with a great number of Slaves. Besides the larger Commerce carry'd on by the chief Merchants, they have a great number of small Vessels about the size of our Coasters and Custom-House Boats, with which, when it is moderate Weather, they trade to *Genoa*, *Naples*, and *Civita-Vecchia*; but they are so much pestered with the *Algerines*, that they are forced
to

LEGHORNE, PISA. 3

to carry in their Vessels a little Boat, into which when they see the *Algerines*, or any other Enemy making towards them, they cast their Provisions away, and make to the next Port, leaving their Vessel behind them; upon which very often their Enemies go away not much valuing their Vessels or Goods, the chief Prey which they hunt for being their Men to carry into Slavery. The Princes and States of *Italy* are not in any Condition to clear the Seas of these Robbers.

PISA was the next Place we saw in *Italy*. It is built upon the Remains of a very ancient *Roman* City, and has been a very flourishing one since the *Roman* Times, but is become very miserable since it fell under the despotick Government of the Grand Dukes. It takes in a large Extent of Ground, which is not half built, and that which is built not half inhabited. It has a most beautiful Situation at the Mouth of the *Arno*, and the chief Street runs on each side of that River, over which there are several Bridges, one of them very handsome, the rest ruinous. The Houses in this principal Street are large and beautiful, but the others have no such Effect. The most remarkable thing here is the *Lean-*

ing Tower *, which seems to have sunk on one Side as they were building it, and therefore the Builders made it incline so much the other way. It consists of six or seven Circles of beautiful Marble Columns, which tho' they are not very small yet appear so by the frequent Repetition of one Circle above another: They have been taken from the Ruins of former Buildings, as appears by the Orders being mismatch'd; and where the Number has been wanting, it has been supplied by very clumsy ones of Stone. The Dome and Baptistry are of the same Kind. Here is also an Aqueduct that brings the Water five Miles from the neighbouring Mountains, with which the Town of *Leghorn* is chiefly supply'd. The Grand Dukes have cut a Canal between *Pisa* and *Leghorn* thro' the Wood of *Pisa*, which is not only very pleasant, but saves the Boats that come from *Florence* the Trouble and Danger of going by Sea.

* There are many Prints of it in *England*.

L U C C A,
F L O R E N C E,
S I E N N A.

L U C C A is a little Republick under the Protection of the Grand Duke and other neighbouring States, being within the Territories of *Tuscany*. It is situated in a Bottom, and is indifferently fortified. The Country round is very pleasant and well cultivated, but the City itself is very unpleasant, consisting of high Houses, dirty narrow Streets, and the Windows grated with Iron like our Prisons: We need say nothing of their Government, how they change their chief Magistrate every two Months, &c. these things being sufficiently known. Upon the Ramparts there is a pleasant Walk which looks all over the Country for a great way, and affords a delightful Prospect. Here are the Remains of a *Roman* Theatre, some of the Marble Columns of which still lie

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on the Ground. The Cathedral is very old and large, and so exceeding dark, that People are afraid to walk thro' it alone for fear of being rob'd, This Place swarms with Beggars, who are chiefly old Women.

AFTER a few Days stay at *Lucca*, we went to *Florence*, the Capital of *Tuscany*, and the Grand Duke's Residence. The late Duke * was just dead, of whom we heard many strange Accounts. This City is very pleasantly situated on the *Arno*, within a Circle of Mountains detach'd from the *Appennines*, which afford most agreeable Prospects. From a distant View a Stranger would be apt to think this a most populous rich Place; all the Hills around it appearing to be adorn'd with many noble Seats and Palaces; but as we resided at *Florence* a whole Year, we had many Opportunities to see the miserable Decline of this noble City, and the Country round it, which formerly was both rich and populous. When we came to visit these Places, tho' the Houses are most of them very great, and have been the Summer Retreats of the Nobility, abounding with large Apartments, Out-Houses and Chapels, yet we found most of them in a ruinous Condition, and inhabited only by poor People, who cul-

* COSMO III.

F L O R E N C E. 7

tivate the neighbouring Lands. The City is environ'd with an old Wall about five Miles in Compass, great part of which is now unbuilt, especially that part where the *Gibelines* lived, which is now converted into Vineyards and Gardens: The Ruins of those Houses make a large high Terrace Walk within the Wall, and the *Gibeline* Gate is quite stopped up. The chief Remains of any *Roman* Building here is the Baptistry, which is an Octagon of eight Columns, seven whereof are granate and one fluted of Marble, which shews they are the Remains of some older Buildings. This is supposed to have been the Temple of *Mars*, which belong'd to the City of *Fiesola*, an ancient Seat of the *Romans*, and was once the Habitation of *Catiline*. About two or three Miles from *Florence*, many pieces of the Wall of *Fiesola* are still to be seen built upon the Rock all of square Stones. Under Ground there are Rows of large Vaults, into which we were oblig'd to creep thro' Holes they had dug in the side out of one into another. There are likewise many Remains of *Roman* Columns of the *Ionic* and *Corinthian* Order. It appears by many Pictures we have seen, and more particularly by a Basso-Relievo in the Church of *Santa-Maria-Nuova*, at *Florence*,

that when the *Florentines* made War upon the *Fiesolans*, it was at the Instigation of the Pope and Clergy, and that they were not come perfectly under the Pope's Jurisdiction: For in these Pictures St. *Girolamo* is represented coming in the Clouds, assisting the *Florentines* against the *Fiesolans*, who are accounted Heretics by the *Florentines*; and with the Marble and other Materials they took from them, they built the grand Dome at *Florence*, dedicated to St. *Girolamo*, with which they also covered the Tower and Baptistry. In the Piazza of St. *Mark* near the Duke's Gallery, is a Column of Granate which one of the Grand Dukes purchased at *Rome*, transported to *Florence*, and set up there on account of a Victory he obtained over one of the neighbouring States. It is surmounted with the Statue of *Justice* cut in purple Porphyry. This Column is five Foot in Diameter, which is the same size with those in the Portico of the *Pantheon* or *Rotunda*, and many others at *Rome*, which are of the same kind of Stone. By this it appears that the Columns of this size are not so difficult to be transported as some have imagined. At the Doors of the Baptistry are two Columns of red Granate chained together, which one of the

the

F L O R E N C E. 9

the Grand Dukes brought from *Pisa*, when he conquered that City, as Trophies of his Victory. On the Ground in the Piazza of *Santa-Maria-Nuova*, lies a Column of about six foot Diameter broke in two, which they have dug out of the Ground out of some old Ruins of very beautiful Marble. This is the largest size of antique Columns, it being between 50 and 60 foot long when intire.

THE declining state of this City is very visible, a great deal of the Ground within the Walls being unbuilt, and many of the Houses ill inhabited, so that it is not very populous; nor are the Inhabitants useful, the Clergy making up the bulk of the People: For my Brother and I counted above 4000 Monks and Friars in a Procession, besides the secular Clergy who are reckoned about half that Number. The Sick and Infirm must also be very numerous where there are so many aged Persons. There are also here and all over *Italy* great Numbers of *Abbati*, who have Pensions from the Pope. They are for the most part the younger Sons of Noblemen and Gentlemen who are vowed to a single Life; and their Pensions are more or less, according to the Rank or Interest of their Parents and Relations, whereby the See of *Rome* very much preserves

and maintains her Interest among the distinguish'd Laity. However, the *Abbati* may have a Dispensation to break their Vow and give up their Pensions, when they have Opportunities to advance themselves better any other way. These wear a short black Cloak, and their whole Dress is black, but very airy. They are extremely debauch'd in their Morals, and are the common Bullies in all places where they come. The Nuns here are for the most part very miserable; their Houses commonly consist of several old Houses made into one, whereas the Monks and Friars have spacious Houses, Gardens, and all other Conveniences, as will be shewn more fully hereafter: But the Nuns Houses are for the most part without Gardens, and have their Windows all box'd up to hinder them from looking into the Streets. They are all like Prisoners, and the inferiour sort no better than common Slaves; and even the upper Nuns make a Trade of selling Eggs, Cakes, and other such Things to the Laity.

THERE are besides these several Confraternities or Brotherhoods, who are of all Trades and Professions, and are under a voluntary Vow of Celibacy. They are erected into Companies under several Denominations,

Denominations, and wear a particular Habit on Festivals and high Holy-days. These are very numerous here, and all over *Italy*, but we shall have occasion to be more particular concerning them when we come to speak of what we observed at *Rome*.

THE *Inquisition-House* is a very great Building. It is inclosed by its own Church on one side, and by a Convent and high Garden-Wall on the other. My Brother went thro' the Church every Morning to the Academy, it being a common Thoroughfare. The Houses are not to be seen by Passengers, but my Brother climbed up one Day upon a high place, where he perceived it consisted of several little narrow Streets or Courts, which had a most dismal Aspect. The People here are under a perpetual Terror because of the Inquisition: For they have Spies and Informers in all places, who bring them Intelligence of every one's Behaviour; and when any Persons are informed against, the Officers come in the middle of the Night and carry them away; and no one of whatever Rank dare oppose them. The better sort are more obsequious to shew themselves at their Festivals than any others. As for their Spies some of them are known, and many suspected, whom

the People look upon no better than Murderers.

THE Palace of *Peti*, which is the Grand Duke's chief Residence, belong'd originally to the Family of *Peti*, who were noble *Florentines* when *Florence* was a Republick. The Story of its Original, and how this Palace came to the House of *Medicis*, and how that House came to be absolute over a once most flourishing Commonwealth, has been related by *Machiavel* in his History of *Florence*. It is 600 foot in Front, and the longest regular Facade we saw any where. It was first a low Building when it belonged to the *Petis*, but has been advanc'd to a great height by the Grand Dukes. It has many Rustick Arches, and indeed the whole Building is Rustick, and rather somewhat Magnificent than Elegant. There is here in the great Gallery a fine Collection of Paintings, Statues, and Busts, which are sufficiently known.

THE *Florentines* at present labour under various Discontents, which are very much owing to their Poverty, and this to the Oppression of the despotick Government they have lived so long under on the one side, and the Tyranny and Oppression of the Clergy on the other, tho' they seem not to be very sensible of it. They have

have many *French* and *Spanish* Emissaries among them, besides their Clergy, who endeavour to incense them against the present Grand Duke, because he is not like to make his Residence among them. But they were kept in some Decorum by the *German* and *Swiss* Soldiers, who came into *Florence* while we were there. Upon our Return from *Rome* we met the present Grand Duke and Duchess within a little way of *Sienna*, where we stopt our Chaise till they were past by. He had been at *Florence*, and was going to visit *Sienna* and the other Parts of his Dominions. He had little or no Retinue besides his own Servants and Domesticks, the *Florentines* having left him before he came within some Miles of that Place, by reason of the old Grudges which still subsist among the Inhabitants of these two Cities. The Grand Duke's Friends at *Florence* were erecting a magnificent Triumphal Arch in honour to him, which was above half built, and was much about the same size with those of *Severus*, *Constantine*, and others at *Rome*; so that we imagine he intends soon to make them a second Visit, and render himself as acceptable to them as possible by some act of Popularity.

THE Towns between *Florence* and *Sienna* are very miserable. The Houses have been formerly great, but being now very much ruined, are like so many Rocks without Form or Fashion.

SIENNA is intirely a *Gothick* City, and has formerly, when Popery was in its Grandeur, been very rich. Many of the Houses are covered with Marble; the Cathedral is all of Marble within and without: On both sides of the great Vault, are the Busts of all the Popes, cut in white Marble. The Pavement is likewise a great Curiosity, being many Histories of the Old Testament, formed of Agates and beautiful pieces of Marble. The Buildings are generally very high, and much adorned in the *Gothick* manner; but at present this City is grown so poor, that the Inhabitants are continually leaving it to find a Livelihood some where else. The Air is very healthful, tho' the Country all round it is but indifferently cultivated. The Gates in this City and the other Towns in *Tuscany* (*Florence* and *Leghorn* excepted) are left ruinous, to shew they are conquered places, which makes them look very miserable and ghastly.

THE whole Country of *Tuscany* is very pleasant and delightful, abounding with fine Hills and fruitful Vales, Rivers, and Fountains, and many delightful Prospects, in a serene and healthful Air, and might become a happy Country if the present Grand Duke can keep it in peaceable Possession, and would give his Subjects proper Encouragement to improve their native Commodities, and Protection from the Tyranny and Oppressions of the Clergy.



21 N W [16] 2
The whole Country of Tuscany is very
pleasant and delightful, abounding
with

AQUAPENDENTE.

AQUAPENDENTE is the first City in the Pope's Estate after we leave *Tuscany*. It is situated in a very fruitful Country: The Buildings are large and ruinous. The Inhabitants are so poor, that upon Enquiry we were told, that the Man who kept the Hostry where we inn'd, was the most wealthy Person in the place. He had only two or three ragged Servants, and waited at Table himself: But out of this Account the Convents and Clergy are excepted, who all live well even in the poorest places upon the Labour and Toil of the Laity.

VITERBO, Montefiascone, Ronciglione, and the rest of the Towns we passed through are all in the same miserable Condition, tho' in a pleasant and fruitful Country: We saw ruinous Houses and poor People, with fine Churches, rich Clergy, and fat Convents. In one of these Towns which had been wall'd round,
there

there were great Houses, which had all Gardens, and in the Houses were the Remains of costly Furniture; yet the People were grown so ignorant, and so miserably poor, that they knew not how to plant a few Pot-herbs in their Gardens, which lay like so many Dunghills, many of the Houses being half down to the Ground.

ALL the Country between *Tuscany* and the *Campagna di Roma* is very beautiful, by reason of the fine Prospect of the *Appennines*, the Lake of *Viterbo*, and another beautiful Lake near it, and the fine Plantations of Cypress, Pine, Oak and Chestnut Trees; but entering the *Campagna di Roma*, otherwise called *The Bad Plain of Rome*, which begins about *Ronciglione* thirty Miles from that City, the Scene is strangely changed; for all this Space, and the whole Country round is quite bare of either Building or Planting. Tho' this be called a Plain, yet the Ground is very hilly and uneven, only it appears to be a Flat compared with the *Appennines*, which lie all along on one side of it, having the Sea on the other, If we view it from these high Mountains, or from any other Eminence, it looks like a vast Desert, especially considering the small Resort to *Rome*, compared with what is usual to great trading

18 *CAMPAGNA di ROMA.*

trading Cities. When we came in Sight of *Rome*, one of our Fellow-Travellers fell upon his Knees and worshiped the City which he called the *Lady*, with an Emphasis. As we passed thro' this solitary Place we were every now and then oppressed with noxious Fumes of Sulphur: It is full of marshy Bottoms, but the higher Parts are very dry, the Surface of the Ground being generally black as a Coal; tho', where it has been newly turned up, 'tis of a reddish or yellowish Colour. It is in many places grown over with Thistles and other rank Weeds for want of Cultivation, which we were told was impracticable except in some places, and that only once in three Years. From the beginning of *June* to the end of *August*, it is extremely hazardous to travel over it except in the Night, and even then they reckon it fatal to fall asleep while they are passing over it, the Air being so infectious that in those Years when they open the Ground, numbers of People die with the Infection even at *Rome*; and many of those that reap the Corn drop down dead while they are at work. In the Spring they just open the Surface of the Ground to throw in the Seed, and in the Harvest they only cut off the Ears, not daring to stoop near the Ground.

THE

CAMPAGNA di ROMA. 19

THE People that work in this Place undergo great Hardships, because there being no Farms or Villages for so great a Distance, they are therefore obliged to come to *Rome* for their Bread and other Provisions on the Holy-days and Sundays, cloathed with Sheep or Goat's Skins, with their Legs muffled up to preserve them from the bites of Adders, Scorpions, and other venomous Creatures which infest all the dry places, where these poor People are forced to take up their Lodgings in Holes and Caves under-ground. My Brother and I went to see some of those places, and their manner of living in the Winter, which we did without hazard; tho' one Day when it happened to be pretty warm, we being Strangers to that Air, found ourselves a little out of order, and as it were in a Maze; so that we made what haste we could into the City, and went no more into the Plain. The Method they take to hire these poor People is this: The Proprietors of the Ground set up Stakes upon the Fields that are to be manur'd, with a Paper in writing, which directs the poor Creatures that wander about, to the Place where they may be hir'd; but as they are to find their own Tools, they are for the most part

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part so poor that they come begging a-
bout the Streets of *Rome* to make up a
Paul, which is about Sixpence to buy
them.



ROME.

R O M E.

AFTER this short Account of the *bad Plain of Rome*, we shall now proceed to those things that appear'd the most remarkable to us in that famous City, which has been the Amaze-ment of the whole World for so many Ages. We entered the City by the *Via Flaminia* over the ancient *Roman Causey*. As we came nearer the Avenues, we observed several Crosses and Statues of Saints along the Road, to which our superstitious Guides and Companions in the other Chaises paid profound Respect and Worship. We went about two Miles before we came to the City Gates, between two very high Walls and other ancient Buildings extremely solitary, there being scarce any body to be seen upon the Road,

or

or within view, besides ourselves and our Company, which was very surprising at the Entrance into so great a City. This gave us a ready Idea of its Decline from what it had been in former Times, of which we were more fully convinc'd when we walked afterwards thro' those and other Avenues, where we observed these Walls had belonged to Gardens, and had many open Niches from whence the Possessors of them were wont to view the Passengers, who no doubt were very numerous in the Time of the old *Romans*, and even before and sometime after the Reformation, as will appear more fully by some Observations we intend to make by and by.

THE Entrance into *Rome* by the *Porta del Popolo* has a very grand Aspect. This Gate was built by Pope *Pius IV.* is adorned with four Columns of antique Marble, and two fine Statues of *Peter* and *Paul*, and is indeed very noble and magnificent. It leads into several fine Streets, and just within it is a large Piazza, having two fine Churches with Domes regularly built, and before them there is a very fine *Egyptian* Obelisk. We were drove immediately into the *Dogana* or Custom-House, made out of the Hall of *Antoninus Pius*, of which there remain eleven

eleven Columns of the *Corinthian* Order, famous for the Excellence of the Workmanship. Here several Officers attended to examine our Trunks, who perceiving some Books in the Bottom of one of them, told us with the *Roman* Gravity, that they must send the Books to be examined by the Holy Fathers of the Inquisition; however if nothing was found hurtful in them, they should be restor'd the next Day, which accordingly was done, for we had no Books that could give them any Offence: My Brother and I had indeed a very small *English* Bible in two Volumes, which we kept in our Pockets all the Time we were abroad, he one and I the other; but our Pockets were never examined.

ROME makes a very grand Appearance, being seated on so many Hills and Eminences, and the Buildings for most part (not only Churches and Palaces, but the other Houses) very high. The old *Roman* Wall which encompasses the City, takes in a large Extent of Ground, of which the present City does not fill up third Part, the rest being taken up with Vineyards and Gardens, among which there are several Churches and Convents; and indeed some of the most

most noted Churches are in these unbuilt Parts, particularly that of *St. John Lateran*. There are some very famous too without the Walls, as that of *St. Paul*, *St. Lawrence*, &c. and for a Mile in some places, and near two in others, there are scattered up and down some few Churches, Convents and Villas, whither the Inhabitants may resort to take the Air, which is not so bad as further in the *Plain*; but the Nobility and principal Clergy have most of their Seats and retiring places at *Tivoli*, *Ronciglione*, and other Towns among the Mountains beyond the *bad Plain*, to which they retire during the hot Season.

THE Wall of *Rome* is adorned with many square Towers, and within it on the side next to the City there run two Rows of Arches one over the other, which communicate with those Towers. The Building is altogether of Brick, and the inside is filled up with the Fragments of the *Roman Pavement*, &c. but it is now in a very ruinous State: The Towers and Arches are very much broke down and battered, and we observed in one place several Holes large enough for a Man to creep thro'. We counted sixteen Gates, some of which that were rebuilt and adorned before the last Century, appear very magnificent.

THE

THE *Tyber* which runs thro' the City, has over it four Bridges. That of *St. Angelo* is beautifully adorned with the Statues of *St. Peter* and *St. Paul*, and ten Angels curiously wrought in white Marble, bearing the Instruments of our Saviour's Passion. Between the upper and lower Bridges are the Mills for grinding the Corn, placed in Boats which are chained, and worked by the strength of the Current that always runs downward, there being no Tide in this River; but on each side of the Banks between *Rome* and *Ostia*, there is a flat Path, wherein they may with great ease tow up Vessels from *Ostia* to the City, which is eight Miles, with Oxen and Buffaloes. The greatest Defect in this River is the Impurity of the Water, which renders it of no Use except those abovementioned; however this is sufficiently made up by the Aqueducts.

OF the fourteen stupendous Aqueducts with which *Rome* was formerly supplied with Water, we observed only three remaining, and these broken in many places, which have been repaired in some Parts, and in others supplied with leaden Pipes, by *Sixtus Quintus* and *Paul V.* They are continued Rows of vast Arches about sixty foot high, over which runs a
C Channel

Channel of Water like a small River, conveyed from the Lakes and Fountains at the foot of the *Appennines*, for the space of thirty or thirty-five Miles : We saw them run in Ranges over the Country as far as our Eyes could reach : The Remains of one of them within the Walls, directing its Course towards the Ruins of the old Imperial Palace, are plainly to be seen, and tis now turned off in Pipes to a Fountain near *Porta Pia*. These, like the Wall, are built of Bricks, very hard, and of such a Texture, that they resemble Marble, and are of a yellow Colour throughout. These Aqueducts are of vast Benefit, because the *Tyber* is very muddy, and reckoned almost as bad as Poison ; and their Wells, of which they have but few, are not only so extraordinary hard and brackish as renders them unwholesome for common Use, but are sometimes choaked up with Earthquakes, whereas the Water that is brought from the Mountains is excellent for every Use, being both wholesome and clear, and after being distributed thro' the City in many Fountains, it serves to clear off the waste Water of their Common-Sewers, which otherwise would be choaked up, so that if any Accident should deprive them

them of the Aqueducts, it would be the Ruin of *Rome*.

THE present Buildings are most of them upon old Foundations, of which *Rome* is very full, and many of them were laid by the Old *Romans*. Some of them appear a considerable height above Ground, of large Stones of *Tivertini*, which is a kind of hard rough white Marble. Upon some of these Foundations, after the ancient Super-structures were overthrown, the *Goths*, upon their first Conversion to the Christian Religion, built a great Number of their Churches monstrous high, for the Conveniency of bringing in their tall Standards, when Processions came first in Use. They are most of them built of Brick, and have on one side a large square Brick Tower with square Windows, in the middle of which they placed two small Columns, that were for the most part of some beautiful Marble, which had been reserved out of the ancient Ruins, serving here only as Posts to divide the Windows into three Parts. These Buildings were likewise patch'd in many Places with round Spots of antique Marble, being pieces of Columns cut diametrically. Some of these Towers still remain intire; and we could not but admire what a strange uncouth Figure *Rome*

must have made in the Time of her greatest Grandure ; when Gothic Ignorance and Superstition had overspread the greatest part of the Christian World, under her ecclesiastical Tyranny. In the Time of Pope *Leo X.* when Learning began to recover out of Gothick Barbarism, as it had the good Effect to promote the Reformation of Religion among us and other Protestant Countries, so it had the Effect in *Rome* to alter their Taste in Buildings and other Arts ; the papal See was then immensely rich, and drain'd Money from all Quarters. *Leo X.* and some of the succeeding Popes, as their Riches were not yet exhausted, began to adorn *Rome*, and to follow the Ancients in all such Arts as related to Building, Sculpture, and Painting. However as they did not pull down their old Churches, they being very strong Buildings, like prodigious high Barns, (many of their Towers rising no higher than their Roofs, excepting some few which were of an extraordinary size, and two or three which have Stone Spires, that are still remaining) they fell upon a Method of covering them over with a thin Lay of *Ti-vertini*, which they formed into the best Designs they could, but being confined to the Measures of the old Work, it has
only

only produced a new kind of Gothick. The Fronts have very little Projection, having no insulated Columns, but are commonly adorned with small Pilasters, generally of two Orders, one over another, and round a vast Door which diminishes their Aspect; so that altho' they have been ambitious to front almost all their Churches in this manner, which are above 300 in Number, on purpose to hide the old Work; yet since most of them resemble one another as formerly the Gothic ones did, they by that means appear dry and insipid, and soon tire a curious and intelligent Spectator. Upon most of the largest of them they have raised huge Domes, after the example of St. *Peter's*, which being seated so high, make a great Figure, especially when viewed from the Ascents that rise upon the edge of the City. The old Towers are almost all pulled down, and the Columns that were taken out of their Windows being new polished, are placed to adorn the Altars. The Insides of their large Churches formerly had some Resemblance of our old Cathedrals, being divided into several long Iles, only there is this Difference, that theirs consisted of much richer Materials; for whereas ours have gouty deformed Pillars, built of small pieces of Stone or Marble at best, theirs

are supported with beautiful antique Columns, formed of one Stone, of which Old *Rome* supplied them with sufficient Plenty. Their way of placing them was in this Manner: On each side of the Nave run two Rows of very large Columns about four foot in Diameter; these support a Wall which rises about their own height above them, amounting to near eighty foot. On the sides of this Nave run two or three Iles, which are likewise divided with Rows of Columns, that are shorter as the Roof descends. They observed no other Order in chusing these Columns, but to match their Heights; for one might see in the same Row different Orders, as *Ionick* and *Corinthian*, some of Porphyry, others of Granat, and of different Marbles; some thick, and some slender. Several of such Insides still remain, but those which are new fitted up, are much more elegant, where the Iles are formed into Arches, whose square Pillars support the grand Vault of the Nave; and these are adorned with the aforesaid antique Columns newly wrought, and reduced to one uniform Order. The lesser ones are placed at the Altars, which are surrounded with beautiful Balustrades that they have cut out of pieces of antique Marble and hard Agats, a great part of the

the Walls being likewise incrusted with the same : And such has been the Avarice of the Clergy, that there is not a Church or Chapel in *Rome* that has not hoards of these fine Stones, besides Pictures, Statues, Plate and Jewels. The vast size of their Buildings has likewise made them fall short of the Elegance they might have had, provided they were formed upon a smaller Design, and has in a manner wasted many of their richest Materials : For even when they rebuilt *St. Peter's*, they were obliged to bring it to the size or rather above the size of the other great Churches, of which it was the Head ; so that the antique Columns of which it has great Numbers belonging to it of Jasper, Agate, and such like, became of no Use but to be set up as Ornaments in places where they are intirely drowned with the large Work that is about them. Here are Columns larger than those of *St. Martin in the Fields*, which serve only to grace the Altars. This is likewise the occasion of the flatness of the Portico, it being difficult to manage the Architrave that would necessarily be required for Columns of near an hundred foot high. The Cornice is so great, that they have not given it its true Projection, which has made it appear very dead ; whereas

if they had contented themselves to have proportioned their Buildings to their Materials, they might have been able to shew as elegant and rich Buildings as any that were to be found in ancient *Rome*, *Greece*, and other eastern Countries, from whence many of those Materials were brought, and for their size they would have appeared vastly great, if none of the huge Buildings of the Gothick Taste had been in sight.

THEIR Palaces and great Houses are also built upon the old *Roman* Foundations. Many of them are of a very great Extent, but as they have been rebuilt in Parts, and at so many different Times, they are by that means not conformable to any regular Design, except the Palace of the *Farnese*, which is a noble square Structure, built of antique Bricks and *Tivertini*, taken from the ancient Amphitheaters. The Palace of *Monte Cavallo* where the Pope generally resides, as being the best Air, and the Palaces of the *Vatican*, *Barberini*, *Borghese*, *Colonna*, the *Jesuit's-College*, and some others, are of a prodigious Extent; their Windows are well ornamented and well disposed, which looks very beautiful, and the Apartments well furnished with Pictures, Statues and Busts.

THE chief Remains of the ancient Roman Buildings are the *Panttheon*, or *Rotunda*; the Ruins of *Vespasian's Amphitheater*; three vast Arches of the *Temple of Peace*; the triumphal Arches of *Constantine*, *Titus*, and *Severus*; the Temple of *Antoninus* and *Faustina*, now converted into the Church of *St. Lawrence*; the Portico of the *Temple of Concord*; the Columns of *Antoninus* and *Trajan*; several great *Ægyptian Obelisks*; the Ruins of *Palatinum*; the *Thermæ of Dioclesian*; the Tomb of *Adrian*, which forms the Castle of *St. Angelo*; the old broken Wall of the City, and long Ranges of *Aqueducts*, which have been taken notice of, and the Ruins of several other Temples and Tombs. Many of the Churches are formed out of the old Temples, and most of the valuable Materials are scattered up and down in the Churches, Palaces, and Convents. In the Church of *Santa Maria Maggiore* alone, we counted eighteen Columns of *Verd Antique*, about two foot in Diameter, which are hardly seen among the vast number of other Kinds that are there. The infinite number of Balustrades which they have made out of broken Columns of all Kinds, and the multitude of broken Columns which serve as Posts

throughout all the Streets, and along the Roads for a Mile or two without the Gates, gave us a lively Idea of the Greatness of *Old Rome*, that could afford so many Materials to *New Rome* at so cheap a Rate. We may add to this, that the fine Pavements that are so much admired in all the old Churches, in such vast Quantities, are by their round Figure and various Dimensions, no other than pieces of Out-Columns of Porphyry, Agate, and all other curious Stones.

OF the *Temple of Peace*, there remain three excessive Arches of Brick, with some Vestiges of the white Marble Ornament, and one Column of extraordinary size, likewise of white Marble, erected opposite to the West End of the Church of *Sancta Maria Maggiore*, upon which is placed the Image of the Woman mentioned in the *Revelations*, cloathed with the Sun, which they have thought fit to style the *Virgin Mary*. This Column is larger above than below, the Architect having had a Notion that it would work the right Effect; but herein he was much mistaken, not considering that when one removes to some Distance, by the diminishing of the Object, the upper part comes almost as near the Eye as the lower,
and

and the perfect Form of the Object is plainly seen.

THE *Pantheon* or *Rotunda*, is a large circular Temple, now *All-Saints Church*, as it was formerly dedicated to *all the Gods* *. It is about 200 foot in Diameter, the Walls about 20 foot in thickness, supporting a vast Dome of solid Marble, the Stones of which are also supported by their Form, leaving a circular Hole in the middle for Light, there being no Windows in the Side. The Portico is very grand, consisting of 16 Columns, some of red and some of blue Granat, of an extraordinary size, the Shafts alone being about 40 foot long of one Stone, and that so hard, as only to be wrought by Grinding; but we had some reasonable Doubts whether these Columns were first made for this Building, because the front Row are all of the Blue, and among those behind there are some Red: but the Number is not uniform, which causes a blue Column to be placed in Opposition to a red one; however the red Columns being behind the blue, this In-

* The *Pantheon* was not turned into a Church till the Year 607, when it was dedicated to the Virgin *Mary* and all the Saints, by *Boniface IV.* with the Assistance of the Emperor *Phocas*.

congruity is not much seen. Another thing we observed was, that the Bases were rather too small for the Body of the Columns, the lower Cinctures being pared off to make them fit. But notwithstanding all this, the *Pantheon* must once have appeared very noble. Within this Temple are 16 beautiful Columns of *Giallo Antique*, about 3 foot and half in Diameter.

The *Egyptian* Obelisks are very extraordinary, (most of them being of red *Granat*) especially three, viz. that of *St. Peter's* in the *Vatican*, that of *St. John* the *Lateran*, and that of the *Porta del Popolo*. These three have been Stones of above 100 foot long, and according to the Accounts given us by the Antiquaries, were set up in two Cities of *Egypt* before the *Romans* exported them from thence, so that *P. Sixtus Quintus* raised them the fourth time.

THE Columns of *Trajan* and *Antoninus* very much resemble one another, being carved all over with the Triumphs of these two Emperors. The Figures are excellent, and cut on white Marble, but being so oddly dispos'd thro' the whole Length of these two Columns, fall short of the Beauty and Simplicity of more ancient Times. The size of these Columns is
near

near the same with that of our *Monument*. *P. Sixtus Quintus* caused the Statue of *St. Peter* in Brass to be placed on *Trajan's*, instead of that Emperor, and of *St. Paul* on the other instead of *Antoninus*, to whom these two Pillars are now dedicated.

THE Portico of *Antoninus* and *Faustina* consists of ten Columns of green and white Marble. These were so strong, that the Primitive Christians in their Zeal for destroying Idolatry, contented themselves with defacing the Capitals, and making some slight Rives in the Columns. The same happened to other Temples, particularly to the *Rotunda* or *Pantheon*, already described, which for some time they made a Cart-House; and have left on it several Marks of their Zeal, which however is not very pleasing to their Followers, who have at different Times repaired many of these Temples, and dedicated them to the Saints, with as near an Analogy as possible to their first Idolatrous Use.

BUT if we were to enter into Particulars of this Kind, we should increase our Narrative beyond all due Bounds. Almost all their Paintings are of the same Strain, to promote Idolatry and Superstition of some Kind or other; not only those done in the Gothick Times, but the Paintings

Paintings of their greatest Masters that have rose up since the Art of Painting was improved. The Clergy are very fond of their Gothick Pieces, of which they have still great Numbers in their Churches and Monasteries, and take a deal of Care to preserve them, because they pretend some of them are miraculous, and they admire others for their Legends, which they have painted in a very absurd and barbarous Taste. We were shewn the Portraits of our Saviour and the Virgin *Mary*, which they give out to have been painted by St. *Luke*, but were so miserably bad, that they plainly discover they are the Work only of the Gothick Times, and are all with so much Artifice covered over with Jewels, that little of them could be seen; and we did not find any of the Painters we conversed with credulous enough to believe the Clergy in this Point. As to the modern Paintings, they have Numbers of all Kinds, some very fine, some middling; but the far greater Number exceeding bad. Those of St. *Peter's* in the *Vatican*, both on the Walls and Cupola's are in the *Mosaick*, which consists of small Squares of Stones and Glass of all Manner of Colours; but is only proper for very large Figures that are to be view'd at a great Distance;

stance; to accomplish which, many of their best Painters have been employed for above two or three Ages past. They have also many large Paintings in Fresco on the Walls of their other Churches and Palaces, but these going to Decay, it has made them the more sollicitous to finish this great Work in St. *Peter's*, in Imitation of the Ancients, as it is not liable to be destroyed either by Damps or Vermin, both which has happened to the Fresco. As for their Oil-Paintings, which are some of them very fresh and lively, especially where they have been carefully preserved; their Subjects are many of them very bad, even where the Painting is fine: Some of them are the Representations of false Miracles and Legends, improved upon their old superstitious Plans; some altogether blasphemous, as those where the Trinity, and other Things of the like Nature are introduced: And to suit the *Italian* Taste, Numbers are so lewd, that they can scarce be looked on without a Breach of Modesty; tho' the *Romans* are so far from being squeamish in this Respect, that we found them very thick in the Cardinals Palaces. In one Apartment we should be entertained with nothing but such lewd Pictures, and in the next nothing but dead

Christ's

Christs, Crucifixes, Madonnas, and other Saints, and very often the Figures of naked Women and other lewd Representations in their Bed-Chambers. We need not enter into Particulars on the Subject of their Paintings, because the Indigence of the *Italians*, or the Temptation of a good Price, has made them part with many of their best Originals to other Nations, of which we have in *England* a competent Share among the Collections of our Nobility and Gentlemen, not only of the greatest Masters, but generally the best Subjects; and from them one may form a Judgment of what is to be seen of this Kind abroad.

ROME makes a very grand and magnificent Appearance, because of the great Number of Churches and Palaces, which are of an exorbitant Height, and the many lofty Domes, the several Ascents and Descents of Hills, with the Intermixture of Gardens, adorned with Cypress and Pine-Trees, which afford beautiful Views or Prospects in almost all Parts of the City; besides that, their common Dwelling-Houses are very high, their Windows well distanced and adorned, and many of their Streets very regular, with large open Piazzas, adorned with noble Fountains and Obelisks, which very much
surprize

surprize all Strangers. Nevertheless, many Things we observed here made it manifest to us, that *Rome* is inconceivably declined from what it has been in Times past. One Day, while we were drawing a View of the City, two Gentlemen observing the fine Prospect, said, *Ab! they may draw it, for it makes as beautiful a Design as ever*; making a Kind of Lamentation over it, as if it were nothing now in Comparison of what it had been formerly: And several Persons we conversed with afterwards, were complaining, that *Rome* was very much gone to Decay within these 14 or 15 Years past; as indeed may be plainly seen, even by Strangers who reside but a little while among them. For notwithstanding the Largeness of the City, it is but thin of Inhabitants, and setting aside the Clergy and Nobility, the rest are for the most Part miserably poor; for as *Rome* has but few Commodities of itself, (all the Country round it being barren for many Miles) their whole Trade is for the Necessaries of Life, Food, and Raiment, which are brought from distant Parts: This brings the Tradesmen and Shopkeepers under an absolute Dependence on the Clergy and Nobility, who are almost all the Kindred of Popes and Cardinals. On the other Hand, many

ny of the Revenues of the Clergy arise from Lands at a great Distance, and from the Beneficence and Donations of the *Roman Catholick* Princes, which come annually to *Rome* as a Tax, and if that should once fail, *Rome* would soon go to Ruin. Indeed by what we observed, it would seem as if many of those Resources were either withdrawn, or fallen short of what they have been within an Age or two. We were told by the Inhabitants, that till of late they us'd to have a Currency of Money among them, but now very little of any Thing is to be seen except Paper Bills, which are so great an Oppression that the Shopkeepers cannot dispose of their small Commodities to Strangers, unless they purchase near the Value of their Notes, the smallest of which is five Crowns, and Silver Money is so scarce, that one may go to twenty Shops before they can change a Zechine, unless a Person wants pretty near the Value; so that for Want of Silver, they are forced to turn away almost every Stranger without disposing of their Goods, which is a great Hardship both to the Buyer and Seller. They are so full of Beggars, that one may often meet near two hundred coming from the Door of a Church on Holy-Days; and we have passed thro' several

veral Streets, where the Women and Children beg as they sit at their Doors. They make a great Noise with their Hospitals; the poor People who know no better, think them a wonderful Charity; and the Name makes a great Sound to Foreigners: but when we came to examine into these Matters, we found them fall very far short of our Workhouses in *England*. For as ours are for old and decay'd Persons, who have all Manner of Necessaries provided for them, theirs are chiefly for young Persons, especially for young Women, under Pretence of Piety, tho' at the same Time they keep them confined as in Prisons, and at hard Work, allowing them only one Ounce of Meat and two small Loaves a Day for their Sustenance; and probably when they are past their Labour, turn them out under some Pretence or other, all their Beggars being for the most Part old Men and Women, or Children. They have also some few Hospitals for Strangers, but they are chiefly for Pilgrims; and more especially to decoy the more indigent Sort that come out of the *Protestant* Countries, whom at first they use with great Civility, and afterwards dispose of them as they find them qualified.

BUT

BUT to return to the Citizens and other common Inhabitants: These consist chiefly of some poor Shopkeepers, Servants, Artificers, and Jews. The Shopkeepers have very mean Shops, resembling our little ones in *Leicester-Fields*: There is indeed one long Street of Silversmiths, who are of the Working Sort, and very poor, being for the most Part wholly employed in making and repairing the Church Plate, and such like Things. Tradesmen are held in such Contempt here, that they choose rather to breed up their Children in a Way that may qualify them for Servants, than put them out to Trades. As for the Servants they are of two Sorts, *viz.* Domestick Servants, of which the Cardinals and dignified Clergy have great Numbers. The others are mere Hackneys, who are so miserable, that they hire themselves out for the Value of Three half-pence or Two-pence a Day, to follow the Citizens Wives, who at the same Time that many of them are forced to live upon Chesnuts, Lupins, and Garlick, are worked up to such a Pitch of Vanity by the proud Customs of the Place, that they cannot appear abroad without one of those dismal Attendants; at which Time they are dressed in some tawdry Gown over a monstrous Hoop, which

which serves them many Years, being only worn on Holydays: for at all other Times they are attired like the meanest Servants, and do all Manner of Drudgery within their Houses. We observed that most of the Women Servants were old, the Young Women being shut up in the Hospitals abovementioned.

THERE are great Numbers of *Jews* here, who are under heavy Oppression, being confined to two Places in the City allotted for them, and are used like Slaves. Most of them are Brokers in old Goods, and for Fear they should live too well, they are frequently punished with grievous Fines, under Pretence of their Obstinacy. Formerly the Popes used for a Chastisement of them, once a Year to bring forth the oldest Woman among them into a publick Market-Place, where they caused her to be sawed in two; but since the Reformation in the *Protestant* Countries has opened Peoples Eyes, and rendered such Barbarities odious, the Pope has compounded the Matter for a large Sum of Money, and giving a fictitious Woman stuffed with Figs and Wine, to be sawed in two as the other, and worried in Pieces by the Populace. This was done while we were there.

W H E N

WHEN one walks thro' the Streets of *Rome*, every Thing shews different from what is to be seen in any other City, not only because of the vast Number of Churches, Hospitals, Monasteries, Colleges, Chapels, Palaces, and other publick Buildings, intermixed with ancient Ruins, but by reason of the different Looks and Appearance of the People. The ordinary Dresses of the Clergy are so various here, and they swarm in such Numbers, (being three to one of the Laity) that the whole Place looks like a continual Masquerade: As for their Pontifical Habits in which they officiate on their different Festivals, they are without Number. The Cardinals affect great State and Grandeur: They have very fine Coaches, and much larger than the State Coaches of our Lord Chancellors or Speakers. They are generally painted Black, adorned with large Figures of Cherubs, all finely gilded; they are drawn with six fine Horses upon all Solemnities, when their Servants all walk on Foot before, behind, and on each Side, wearing the Livery of the Cardinal's Family. Many of the Cardinals are very old Men, with grey Hairs, wearing a Red round Cap to distinguish them from the other Bishops and the mitred Abbots; and they affect
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all the outward Signs of Reverence, tho' at the same Time there is great Licentiousness of all Kinds in their Houses. The Bishops also make a very great Figure, and so do the mitred Abbots, who at the same time they wear the Habit of their Order, have many of them very splendid and fine Equipages; while the generality of the Laity (setting aside the Strangers) make a very mean Appearance, and for most Part look melancholly and dejected. In short, all the People here groan very much under the Oppression of the Clergy, especially of the Monks and Fryars, of whom they secretly complain, that they eat up and devour every Thing they can come at; and yet they are forced to submit to their Avarice, because at the same time they keep them thus in Penury and Servitude, their whole Dependence is upon their spiritual Tyrants.

It is surprizing to see the Number of Convents of all Kinds that are to be found every where in *Rome*, which have all of them fine Churches and Chapels, abounding with great Quantities of Plate and Jewels, and adorned with Paintings. Their Appartments are not only very commodious and large, with pleasant Gardens, but some of the chief Convents have

have also their Country Retirements, to which they remove in their Turns, during the Summer Season, for a better Air. The Nunneries here are not quite so mean as at *Florence*, but are kept very close and retired; and such Numbers are shut up in these and the Hospitals above-mentioned, that one sees but few Women in the Streets in Comparison of the Men, of whom those Monks, Friars, Priests, and *Abbati*, are far the greater Number. There are also few Children to be seen in *Rome*, and most of these are extremely poor and ragged. There are three Colleges for the *English*, *Scots*, and *Irish*, which are all very good Houses, with all Manner of Conveniences. They are at a pretty good Distance from each other, and have some Difference, as we observed, in their Gowns, to distinguish their different Nations. We passed by these Colleges several Times, and heard them speak *English*, but avoided all Manner of Acquaintance with them; nevertheless we were told something of their Institution by other Hands. It seems they were erected soon after the *Jesuits* Order sprung up, by the Encouragement of several Popes, upon the spreading of the Reformation in the *Protestant* Countries; and each of these Colleges is under the Inspection

spection of one or more of the Cardinals. The Scholars are taken in young, and after they have passed thro' the ordinary Studies, are sent to the *Jesuits College*, from whence, such as are qualified for Missionaries, are sent over to *Britain* and *Ireland*. We were told, that *Rome* has always about 2000 Missionaries among us. There is also a *German College*, another for *Greeks* and *Arabians*, another *de Propaganda Fide*, and others, to the Number of twenty-nine in all.

WE have already in our Account of *Florence*, mentioned the *Abbati*, who have Pensions from the Pope, during the Time they live unmarried. These are here very numerous, and, as was observed before, are no better than common Bullies. They swarm in all the Walks and other publick Places of Resort about *Rome*, and as they have nothing to do, saunter about in this manner, or haunt the Plays, Operas, and gaming Houses: Some, who are of Families, marry and give up their Pension; others are provided for in the Army, if their Interest and Inclination runs that way; and some bind themselves by perpetual Vows, and turn Friars, or enter into some other ecclesiastical Order.

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BUT nothing that we saw at *Rome* surpris'd us more than the many Confraternities or Brotherhoods of the Laity, who are much more numerous here than in *Florence*, being separated and vowed to a single Life, and in Number ninety seven, as we were inform'd, besides twenty-nine Arch-confraternities, which differ only from the other in Dignity and Preheminence and have some Privileges which the others have not. Of the first sort are the Confraternity of *St. Michael the Archangel* and the rest of the Guardian Angels; the Company for the pious Souls in Purgatory that had no Money nor Friends to procure Masses to be sung for them; the Company of *Divine Love*; the Company of the *Holy Crucifix* in *St. Magdalen's*, &c. Many are named after their Saints, some after Cardinals, and other great Churchmen, and many of them consist altogether of Tradesmen and Artificers, and take their Denominations from the Trades, as the *Aquavitari* or Distillers, the Barbers, the Bakers, Mercers, Perfumers, Haberdashers, Shoemakers, Taylors, Goldsmiths, Silver-smiths, and almost all the Trades they have in *Rome*. The Arch-confraternities, by most of their Denominations, are much of the same kind with the other;

ther; they have one for the *Agonies of Death*; one for the *holy Mission*; another named from the *holy Crucifix* in *St. Marcello's Church*; another nam'd from the *Resurrection of the holy Virgin*; another from her *seven Pains*; another nam'd from *St. Saviour of the Holy of Holies*; and many from their most celebrated Saints. There are some few that consist altogether of Women, who have their particular Habits, which they wear on Days of Devotion; but we did not see them walk in the Processions; or, if they did, they were so much disguised that we could not distinguish them from the Men. However all the Men walk at the publick Processions, some in their Shoes; but others of these Fraternities who affect more than ordinary Sanctity, walk barefooted. Each Fraternity has a particular Habit, called a Sack, with which they cover their whole Body, leaving only two Holes for their Eyes; and they have a large Standard carry'd before them, which they follow with great Solemnity, and a Crucifix behind. There is one more remarkable than all the rest, which we imagin'd to be the Fraternity of the *Holy Ghost*. Their Habit is very deep blue next to black; and whereas the others have only two round Holes in

the Hood for their Eyes, the rest hanging loose a little way below their Chins, these have also a Hole for their Mouths, wherein each carries a piece of burning Match, which altho' this may perhaps be to represent the cloven Tongues of Fire mentioned in the *Acts of the Apostles*, yet it makes them look more like Devils than Men, and was very amazing to us who were Strangers to such Fopperies. We could not learn what time these Fraternities or Brotherhoods first began; but it is certain some of them are pretty ancient, and as they have been countenanced by several Popes and confirm'd by them, it has caused them to increase in every Age, and some being in greater Estimation than others, have had all the Privileges of Monks and other Ecclesiasticks bestowed on them, being also intitled to many Pardons and Indulgences beyond others. At first several Princes, and great Men and Ladies of the first Rank associated themselves with these Brotherhoods and Sisterhoods. If they happened to be married Men and Women, they were only accounted honorary Members, and not being under a Vow could not go thro' their Ceremonies, but only give in their Names to do them Respect, and to help defray

defray the Charge and Expence which they might be at upon all Occasions. Some Cardinals and eminent Churchmen have also been of such Fraternities as they have had a mind to favour most; but whether they have so much Honour done them now as formerly, we could not learn. They attend all Festivals; and every Fraternity that takes its Name from any Saint, has the Church of that Saint allowed them by the Pope's Bulls for all their Solemnities, where they have fine Musick, the exposing of the Host; and sometimes a Priest or Friar of their Society gives them a Detail of Nonsense in Praise of that Saint, and of the Piety of their Institution, and such like, which they call a Sermon. We have heard some of these fulsome Discourses, and have been much surpris'd at the feigned Raptures of the Preacher, and the amazing Ignorance and Simplicity of the Hearers; they are also very remarkable for their Pennances, and meet together on Fast-Days for that Purpose. Two Painters of our Acquaintance, who were of the Society called the *Stigmata* or *Wounds of St. Francis*, invited us in the Time of *Lent*, to the Place where they were to perform their Penance; we did not go along with them, but

but they told us the Manner of it, *viz.* That they shut themselves up in a dark Cell belonging to the Church, where they strip their Backs naked, and each Man disciplines his Fellow with a small Iron Chain; but we imagine they did not hurt one another much, for none of them complain'd. The Clergy have formerly reaped great Advantages from these Confraternities, and at this Day they put them upon many Drudgeries which otherwise would cost them a great deal of Money, such as cleaning the Churches, dusting their Images, and the like; and as they consist of all Trades, they find abundance of Employment for them in their several Vocations, which these poor deluded people perform at their own Expence, and look upon it both as a Matter of Necessity, and their indispensable Duty. There is one of these Companies of very great Importance, *viz.* the *Confraternity of the Dead*. These carry a Death's Head on their Standard, wear a black Sack in their Processions, and are employ'd to bury those who die suddenly on the *Bad Plain*. This is so dangerous a Task, that the Pope upon some Occasions is obliged to allow them particular Indulgences and Pardons, to encourage them to go upon it.

it. We could not get any certain Account of the Number of each Confraternity, nor what the whole amounted to; but it was easy to conclude, both by what we saw ourselves, and heard from others, that they consisted of many thousands, who, besides the Clergy and Nuns, are all under Vows of Celibacy: and tho' this would certainly be a very great Detriment to any other Nation, yet *Rome* seems to reap some present Advantage from it. For if all or most of the Laity in *Rome* were to marry, and have Children, the Estates and Income of the Clergy, on which all the Laity here chiefly depend, would not be sufficient to maintain them; besides that, the People having Families to provide for, would not be so ready, nor indeed could afford to give their Labour, in such Cases as abovementioned, without being paid for it. And this is the Reason why *Rome* is chiefly inhabited by Foreigners, there being but few *Romans* in comparison of the Strangers, who are for the most part sent thither while they are young, and are inveigled to enter themselves into these Confraternities, by which means the Clergy enjoy almost all the Fruits of their Labour, except what is necessary for their common Subsistence, which cannot be much where there

there is no Family to be maintain'd: And excepting the Nobility, who are mostly related to Cardinals and Churchmen, most of the married People are mere Drudges, whose miserable Lives keep such great Numbers among them from marrying.

THE *Inquisition* is the next remarkable thing in *Rome*: This, which is called the *Supreme Court*, or *Chief Tribunal*, was first instituted by Pope *Paul III.* in the Year 1536, just about the time the Reformation began to spread all over *Europe*. It was set on foot and carry'd on by the Management of Cardinal *John Peter Caraffa*, a *Neapolitan*, and a Subject of *Spain*, who being himself promoted to the Popedom in the Year 1555, confirmed this Tribunal, and assigned for the Officers belonging to it a House in the *Piazza di Ripella*, now almost adjoining to the Palace of *Borghese*. The same Pope also instituted a Congregation of ten Cardinals, who were to be the supreme Judges in all Causes that should come within the Cognizance of this Court. In the Year 1569, Pope *Pius V.* built the present Palace of the *Inquisition*, in a more private and safe Place, to which the Tribunal was removed, and where it has continued ever since, and assigned to it very large and

and ample Revenues. This Building is very much hid and obscur'd, for it lies behind a high Gallery that leads from *St. Peter's* to the *Castle of St. Angelo*, between the Fortifications of the said Castle, which make part of the City Wall, and the high Buildings of *St. Peter's*, and the Palace of the *Vatican*; so that a Stranger may be a long time in *Rome*, and know nothing of it, unless he happens to be a little more prying and inquisitive than ordinary. Over the principal Gate is the following Inscription, *viz.*

PIVS V. P. M.

CONGREGATIONIS SANCTAE INQUISITIONIS
DOMVM HANC QVA HERETICAE PRAVITATIS
SECTATORES CAVTIVS COERCERENTVR
A FVNDAMENTIS IN AVGMENTVM
CATHOLICAE RELIGIONIS EREXIT
ANNO MDLXIX.

IN this Palace there resides a secular Prelate, with the Title of Assessor, who with the Father Inquisitor (who is always a *Dominican*) and a certain Number of other *Dominicans*, form the ordinary Tribunal, which meets every *Monday Morning*. The Cardinals who are of this Congregation, come twice a Year,

and (as the *Italians* express it) make a gracious Visit to the Prisoners, viz. at *Easter* and *Christmass*, and are present at all the Abjurations, some of which are publick in the Church, and others they call half publick, in the Presence of the Judges, and such others as they think fit to be admitted.

THE *Court of Inquisition* has a quite different Effect here, from what it has at *Florence*. At the same time that the *Florentines* stand in continual Dread of the Inquisition, almost all we conversed with shewed a mortal Hatred against it; but at *Rome*, the whole Body of the Inhabitants being either Clergy, or having their Dependance upon them, are so closely linked with them in Interest, that People must be very careful what they say, for every one here is a Spy for the Inquisition: And this being the only place in the World that depends altogether on Popery, we could not help comparing the People of *Rome* to the Silversmiths that made Shrines for *Diana*, which caused them to drive away the Apostles, for fear of spoiling their Gain. In *Rome* there are Numbers of Architects, Painters, Sculptors, Silver-Smiths, Gilders, Musicians, and many other Artists, that are continually employ'd about their Churches and Monasteries, which

which are so numerous, that they require many Hands to keep them in Repair, and in proper Decoration; for the Disposition of the Candles is always ordered by the Architects, and every other thing is ordered and disposed by Persons of proper Vocations, and all the Tradesmen in *Rome* are attach'd by the like Motives; so that the *Inquisitors* are had in the profoundest Reverence, as their Court is look'd upon to be the greatest Support of their common Interest. A Man may be as wicked here as he pleases; no one shall reprehend him, provided he conforms outwardly to all their Ordinances. Here are Thieves, Murderers, Renegadoes, and Outlaws from all Nations, who meet with Sanctuary and Protection. Many are the Murders that are committed in the Streets of *Rome*; for except in the time of the Carnivals and high Festivals, no Light is to be seen all over the City after dusk; and they who have occasion to go abroad at that time, run the Hazard of being assassinated; yet when Murder is committed, little Notice is taken of it, unless it should happen to some Person of pretty good Interest. But if a Man has the least Scruple relating either to their Doctrines or Ceremonies, however absurd and ridiculous, he falls under the greatest

Detestation imaginable, and is hurry'd into the Inquisition, where Nobody dares befriend him or shew him any Pity; which dreadful Cruelty being so universally countenanced by the People, prevents all good Men from making any Stay among them; and the Inhabitants are so bigotted and superstitious, and so much devoted to the Interest of the Clergy, that one would wonder how such a Tribunal should have any Thing to do: But it is very probable some of their own Clergy or Friars, who have more Honesty or Learning than the Generality, may now and then fall Victims to their Cruelty; for some Time before we came to *Florence*, an Accident happened there, which may give some Light into their present Dealings. Two young Men that came from the Neighbourhood of *Geneva* to a Convent in *Florence*, brought along with them a Book or two which they had concealed, but falling nevertheless into the Hands of the Friars, they raised such Scruples in many of them, that above twenty went to the Prior to have their Doubts resolved. The Prior, telling them in an angry Tone that he would resolve their Doubts, sent them immediately to the Prison of the Inquisition. In the mean Time the two young Men made their Escape; but
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it was never known what became of those that were confined, whether they were sent to *Rome*, or put to Death there, for they were never heard of more. It is not much to be doubted some such Instances might be found at *Rome*, if they were not very secret in all their Deeds of Darkness. Nay, they are even so strict at *Rome*, in the minutest Trifles, that if a Man give the least ill Language or angry Look to a Clergyman or Friar of any Kind, or to a Lay Brother of any Confraternity, he is looked on as a Heretic; nay, their very Servants are sacred, and must not be meddled with; and in the Time of *Lent* nothing must be exposed to View that is forbidden to be eat; for, tho' some People are allowed to sell Meat, and other prohibited Food to those who purchase a Licence, yet all is done with the greatest Strictness imaginable: And we saw a Man, when a Cardinal was passing along in his Coach, take down a Cheese that happened to lie on a Shelf in his Shop, with the greatest Surprise and Precipitation imaginable, lest the Cardinal or some of his Servants should see it. Such Things as these always keep the Inquisition in Business, besides that many are sent thither upon meer Surmises and Jealousies, who are very roughly handled,

handled, and forced to abjure every Sentiment that is not agreeable to their grossest Errors. For this Reason honest Men run a great Risque here, and can never avoid being surrounded with Spies of all Kinds; whereas Villains are supported and promoted, Knowledge is more than ever discountenanced, and Ignorance, and all Manner of gross and senseless Superstition more and more encouraged: They are at no Pains to teach the People any Thing but their own ridiculous and wicked Absurdities; in all other Matters the vulgar Sort are quite barbarous. As for the Country People that come from the Mountains about *Rome*, to work on the bad Plain, or to other Labour, they seem to have nothing but the Remains of old Paganism, blended with the Popish Idolatry and Superstition: For when we happened to be walking without the City where any Number of them were, we often used to hear them swear by the Body of the Great God, *Bacchus*; and by the rest of the Heathen Gods, which, probably, had been transmitted down from the Time of the old *Romans*; and it seems to have never been regarded by the Clergy, since such Profaneness does not affect their Hierarchy. These being some Hints of what we observed in and
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about *Rome*, we shall conclude this Narrative with a brief Account of some few of the grand Processions we saw while we were in *Italy*, especially at *Florence*, where we indulged ourselves in a little more Liberty of viewing such Things than we durst venture to take at *Rome*, where they are jealous of all Strangers, and continually keeping a watchful Eye over them.

THE grandest Procession we saw while at *Florence*, was that of the *Corpus Domini*, which being in Commemoration of our Saviour's Burial, used formerly to be made on *Good-Friday*; but this Procession being so long, that the Day was not sufficient for it at that Time of the Year, it was therefore deferred to the Month of *June* by a Decree of one of the Popes, and kept annually about the longest Day. Formerly they used to carry an Image made of Wax to represent *Christ's* Body, but of late they only carry the Host. The Archbishop and his Clergy begin the Office in the Cathedral about six in the Morning. The Confraternities walk first in the Procession; they go early to their own Chapels, where they put on their Sacks, and march out two and two with their Standards before them towards the Cathedral. The first Company enters at

a side Door; and after they have said Mass, which is very short, they march out at the grand Door, and pass thro' the Baptistry. The next Company enters in the same Manner as the first, and go out at the great Door, with their Standard before them, and a Crucifix behind; and so all the other Companies enter in the same Manner at the side Doors that are next to their Chapels, and march out as the others, the last being always of the most Dignity and Esteem. These all march two and two. Their Sacks are very coarse, and of different Colours; some white, many Sorts of browns and rusts; some black, and some a deep blue. The Hood of their Sacks hangs over their Faces below their Chins, as has been already observed, with two Holes for their Eyes. Each of them carries a burning Torch in one Hand, and an Anthem in the other, which they sing all the Way as they go along. The Blackguards, who are very numerous about *Florence*, and miserably poor, going almost naked, attend them on each Side with Cabbage Leaves, or Coffins of Paper to catch the Wax as it falls from the Torches, in order to make a small Matter of Money of it. Their Standards are very large, equal to the Sails of one of our West-

West-country Barges; one Man supports them in the Middle, and four on each Side with Cords, who are all of the Fraternity. They have commonly painted on these Standards the Legends of the Saints whom they choose for their Protectors. The *Misericordia*, or Company of Mercy as they call themselves, have painted on their Standard the Execution of *John the Baptist* in the Prison: These visit the Malefactors, viz. Thieves, Robbers, and Murderers in their Prisons, and attend them to the Place of Execution in Lead-colour'd Sacks, with Oil-Cloth Hats on their Heads, a full Yard in Diameter, and make a most horrible Appearance. Two of these Brothers lead the Malefactor, and the rest follow two and two, in all about two hundred, singing a dismal Ditty as they go along; and when the Man is in the Agonies of Death two of the same Fraternity climb up upon the Gallows, holding up the Picture of the *Madonna* or *Virgin Mary* with a Crucifix, and bawling aloud in his Ears. We have made this short Digression, having been present at the Execution of a Man at *Florence* for murdering his Wife, where we saw all this whole Farce acted. As soon as he was taken down, they opened his Veins, received his Blood into several

several Vessels, and the Fraternity distributed it in large Glassfuls to such as were afraid of Apoplectic Fits, or any other sudden or violent Death, who drank it up greedily, from a superstitious Presumption that this would preserve them from such Accidents. Afterwards his Body was divided into four Quarters, and nailed to the Gallows, to which several Beggars resorted, and took their Stands every Day, begging Alms for the Sake of this Malefactor whom, from all the strange Apparatus that had been made about his Execution, they imagined to be a Saint.

THE Company of *St. Peter* have painted on their Standard *St. Peter* weeping, and upon the Top of the Pole a live Cock tied by the Legs, chuckling and fluttering his Wings. The Company of the Holy Ghost have painted on their Standard the Descent of the Holy Ghost, viz. the Virgin *Mary* sitting upon a Pedestal with a large cloven Tongue of Fire over her Head, and all the Apostles, with cloven Tongues over their Heads, on their Knees worshipping, and on the Top of the Standard-Pole a live Pidgeon tied by the Legs. The Company of the *Stigmata*, or *Wounds of St. Francis*, have on their Standard, the Picture of our Saviour coming to *St. Francis*, darting forth
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long Rays from his Hands and Feet, making the Impression of his Wounds upon the Hands and Feet of *St. Francis*, with Fungus's growing out of them representing the Heads of great Nails. It would be endless to describe all the ridiculous Idolatry and Superstition of the Standards of the other Confraternities, and the strange Figure they make in their several odd Dresses. This being the last in the Procession, is held in greatest Esteem, as they pretend to the greatest Humility. Their Habit is of a dark Blood Colour; they all walk bare footed, with a hempen Rope for a Girdle, affect more Severity, and do more Penance than the other Companies, and are therefore very much revered by the Populace. We cannot easily guess at the Numbers of these Brotherhoods, only we took Notice that they were full two Hours before all of them passed by, tho' we did not perceive them make any Stop, the Way being all clear before them.

Next to the Confraternities walk'd the Monks and Friars two and two. Their Number, which we counted as they passed along, amounted to 4000, who were divided into five principal Orders, viz. *Franciscans*, *Dominicans*, *Augustins*, *Benedictins*, and *Jesuits*. The Friars proceed

ceed first in each Division. These were in brown and grey Habits, having a large wooden Cross carry'd before them by a Superior, or Senior Brother. Some of these went bare footed, as the *Capuchins*; others with Sandals, who from thence are generally called *Padri Scaltzi*, and *Padri Zochi*. They all wear Ropes about their middle, from whence some are named *Cordeliers*, as being the most remarkable in that Respect; some of the Friars also wear their Beards, and others not. After these followed the Novices or half Monks. Some Companies of these are clothed in black and brown, others in black and white. Next to these followed the white Monks, of which Class are the *Carmelites* and *Carthusians*, &c. and the last that walked in every Division were the black Monks, who according to the first Institution, have the best Houses and the most Wealth: Of these are in the City of *Florence*, the *Franciscans* of the *Annunciata*; the *Dominicans* of *Santa Croce*, being the *House of the Inquisition*; the *Augustines* of *Santo Spirito*; the *Benedictines*, and the *College of Jesuits*. All these Bodies are extremely rich, and wallow in Luxury. And whereas the lower Classes of Friars have only a large wooden Cross carried before them, as hath been observ'd, these
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had each a fine high Standard richly embroidered with the Figure of a Cross, and in the midst a Glory all embroidered with Gold and Silver. This is carried by one of their own Priests supported by six or seven other Priests of their Order, carrying large Silver Candlesticks about four Foot high, with lighted Wax Candles in them, clothed in their proper Vestments, which are red and white Sattin, richly laced and embroidered with Gold and Silver. The *Jesuits* having no inferior Orders branched out from them as the others, therefore before them walk'd their Scholars and Noviciats in their proper Habits, *viz.* some in black turn'd up with red, others in purple lined with red, and after them followed the *Jesuits* two and two, the youngest first, and the eldest last. This Part of the Procession, which was made by the Monks and Friars, was also about two Hours in passing by, *viz.* from eight to ten o'Clock.

NEXT these followed the Parish Priest, *viz.* the Clergy of every Parish by themselves, with their particular Banner. In some Parishes were upwards of 200, including the Boys, who are in Orders, and wear the Priests Habit. One of the Priests carried the Banner, which was surrounded with six or seven other Priests with

with lighted Wax Candles as above described. The Boys walked first after the Banner, the rest according to their Age and Seniority, and last of all the chief Parish Priest, with two Priests more, one on his Right-hand, and the other on his Left. The Priests of the several Parishes, with all their Fopperies, were about an Hour in passing by, so it is probable they are about half the Number of the Monks and Friars, *viz.* about 2000 in all.

AFTER these followed the Clergy of the Dome or Cathedral, and the Clergy of the Baptistry. The Cannons of the Dome had purple and scarlet Scarves, those of the Baptistry had Sashes of Camels Skins hung in a loose careless Air over one Shoulder, in Imitation of *John the Baptist* their Patron. After these came the dignified Clergy, such as Archdeacons, Arch-priests, Abbots, Priors, Bishops, all in their pontifical Habits, with Mitres on their Heads: Their Habits were some red, others purple, blue, green and white Sattins and Velvets richly embroidered, and laced with Gold and Silver; and some of their Habits as well as their Mitres and Crosiers are set with Jewels and precious Stones. Next follow'd the Archbishop of *Florence*, under a sumptuous Canopy of State, carrying
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the Host. The Archbishop, and the rest of the mitred Clergy, were attended on each hand by the Nobility and Gentry bareheaded, carrying lighted Wax Flambeaus in their own Hands, with their Servants following, together with the Grand Duke's Life Guards on Foot bareheaded. Last of all followed the inferior Magistrates of the City, and other Officers and Attendants. In this Manner the whole Procession of *Corpus Domini* proceeded from the great Dome thro' the Baptistry to the Church of *Santa Maria Nuova*, which is about a Mile distant, where all the Foot Guards were drawn up; the whole being about six Hours in passing by, viz. from six in the Morning, till twelve at Noon.

THIS Feast lasts eight Days, which they call an Octave. In the Afternoon were carried in Procession the Bones of *St. Thomas Aquinas*, the great Advocate for Transubstantiation. Every Parish in the City had its Procession during these eight Days, which was designed some way or other to prove *Aquinas's* Doctrine; as in that of *St. Ambrose*, the Parish where we lived, they carried in Procession a miraculous Host, which they pretend was first a common consecrated Cake or Wafer, which was converted into real Flesh.

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This was in a small Gold Shrine with Crystals, resembling a Lanthorn, thro' which we saw something that looked like a bit of raw Flesh.

ANOTHER remarkable Feast was the Octave of *St. John the Baptist*, the tutelar Saint of *Florence*, on the first Day of which, the conquered Cities of *Tuscany* came to do Homage to the Grand Duke, which was performed by their Deputies, attended by the Banners of the Gentry, and the Towns which they represent. Here are likewise brought forth three three triumphal Cars drawn with Oxen. That of *St. John Baptist* is the chief. It is upwards of twenty Foot high, formed like a Pyramid in whimsical Architecture, having many Niches round it, and a small Pedestal at the top, upon which they place a Man (whom they hire for that Day for a Crown and a Breakfast) fast'ned with a Hoop of Iron to keep him from being shook off. This Man personates *John the Baptist*, having no other Cloathing but a piece of Camel's Skin thrown over his Shoulder, with a Cross made of a Reed in his Hand. In the Niches all round the Pyramid they place little Boys about ten Years old, to represent Angels. These are clothed in white, with the Wings of white Geese at their

their Shoulders. St. *John* first presented himself to the Grand Duke's Viceroy, who paid the Homage due to him as a Protector. After that he proceeded to the Grand Dome and Baptistry, the People worshipping the hireling Saint instead of *John Baptist* all the way as he passed along. This Machine being so ridiculously mounted in that high pyramidical Form, upon a stiff Carriage like a Dray, jolts so terribly, that the Man being so far from the Centre of the Motion, is always bruised in a terrible manner; and we were told, that some of them have actually dy'd of the Bruises.

DURING this Octave there is another Procession where the Bones of *St. John Baptist* are carried along with great Pomp and Solemnity. We were under the Gallery of the Old Palace when this passed by. The Bones were in a Gold Shrine, with Glafs on each side, thro' which we saw several human Bones placed in Order. At this Procession walk the Clergy of the *Baptistry*, the Company of the *Misericordia* or *St. John Baptist*, and those of *Santo Spirito* and *St. Peter*, with a very great Number of Monks and Friars. But the most remarkable thing was, that all the common and avow'd Whores in *Florence* walked in it with their Bastards; first the

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Girls two and two, all in white with white Vêils; then the Women drest in the same Manner, the youngest foremost. Then followed the Boys two and two, the youngest first and the eldest last. These Women were all very poor, some had their Children in their Arms, but such as had Money could avoid this publick Ignominy.

WE saw another Procession, consisting chiefly of Women. This is during the Feast of the Assumption of the *Virgin Mary*, when they carry the Image of a Woman made of Wax, and very richly cloathed with a Crown on her Head, seated in a Chariot of Wood, with Clouds and Cherubs finely painted and gilded. This is carry'd by some of the Fraternities, and attended by the young Women who are to be made Nuns, with their Mothers, or if their Mothers be dead or absent, with the Ladies who are to present them to their Nunneries; and many other Ladies walk on each Side with lighted Wax Candles, and in this Manner proceed to the Church of the *Assumption*. Having seen one of these Processions, we had not gone a great Way, when we met another of the same Kind, there being several of these in different Parts of the City in the time of this Festival. Formerly they
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us'd to carry a live Woman to personate the Virgin; and several Persons still in Being remember common Prostitutes dress'd up to represent the *Virgin Mary*; but those grew so insolent at last, that no Body could endure them; for they even insulted the Clergy who employ'd them, to such a Degree, that they were forced to comply with this Piece of Reformation, to use a Dumb Image for the Peoples Adoration instead of a living one. There is placed upon the Altars of the Churches of the *Assumption*, this blasphemous Picture, viz. The *Virgin Mary* sitting in Heaven, with God the Father on the Right-hand, and *Our Saviour* on the left, crowning Her Queen of Saints and Angels, and the *Holy Ghost* like a Dove, hovering over her Head. These Pictures, with the afore-said Images, are worshipped during this Octave.

THERE are many other annual Processions here, and in all the Cities and Towns in *Italy*, but to describe them would be like repeating the same thing over again; all having a general Resemblance in their Fopperies, only with some Incidents peculiar to the occasion of each Festival. They have also many occasional Processions, such as are made on account of the Plague, or for Success to the Arms

of a Prince when he is engaged in any Enterprises that tend to promote the Cause of Popery ; or at the Canonization of a new Saint ; at which Times they carry about Images, Reliques and the like. While we were at *Florence* a new female Saint was canonized, whose Name was *Santa Juliana Falconieri*. The Rejoicings continued eight Days like the other Feasts, and she having been of the Order of *St. Francis*, her Feast was therefore celebrated in the Church of the *Nunciata*, which belongs to the *Franciscans*, and is the richest of that Order. Notice being given at *Rome* of the Day on which she was to be canonized there at *St. Peter's*, the same Day the Monks of the *Nunciata* at *Florence* adorned the out-side of their Church with all manner of Machinery for Fire-works ; as false Balustrades, Vases, &c. which were added to the Portico, and many other surprising Things which they represented by Fire. The grand Dome was likewise illuminated, as were the Tops of the Steeples. Moreover, every one who claimed any Relation to the new Saint, caused all their Houses to be illuminated, and there were few who did not pretend some Degree of Kindred to her. The first Evening, during the Fire-works, there was very fine Musick

Musick of all sorts both within the Church and abroad, and at the same Time all the Guns were fired round the Fortresses. In the mean while the Picture of the new Saint was carried in Procession, and placed over the great Altar, where it remained during the eight Days of the Feast. After the Festival was ended, the Fathers of the *Nunciata* published the Life of the Saint, which they dedicated to the Commander of the *German* Forces that were then at *Florence* on the Grand Duke's account, who being related to the Family of the *Falconieri*, had contributed largely to the Expence. Among other high Encomiums therein bestowed upon him, was this Expression, That *he had out of his great Goodness taken their Poverty into his Consideration*. We were not a little surprized at this, because they are known to be immensely rich, their Church being loaded with Plate and Jewels, and they had but lately coined Money in Conjunction with the Grand Duke, out of the Offerings of the People. These great Doings at the Canonization of Saints, and their Festivals that are kept annually afterwards, are a very powerful Decoy to draw in silly and superstitious Biggots, to lavish away all

they can upon the Convents. We were told of some of this Sort, who were labouring hard for Canonization; and particularly, when we were at *Rome*, in the Palace of the *Falconieri*, there was a Lady of the Family from which this new Saint was descended, making all possible Preparation to have the like Honour conferr'd upon her, tho' the Servants of the House said, *She was more like a Devil than a Saint.*

THERE are such Numbers of those private Saints every where, that we saw Processions continually about the Streets, and it would be almost endless to name them; only we shall take notice of one that was very ridiculous, *viz.* The Feast of *St. Anthony of Padua*. This *St. Anthony* being a Farrier, they pretend he workt a very extraordinary Miracle: That while he was paring a Horses Hoof, his Hand slipt, and cut off his Foot, which he immediately set on, as whole as it was at first, and for this Reason, he is deem'd the Protector of Horses, and all other Beasts that are shod with Iron. That Morning we were extremely much surprized with the Neighing of Horses, and Braying of great Numbers of Asses, and with a Noise of Horses Feet, as if an Army

Army had been marching into the Town, and could not imagine what should be the Meaning, till we went to the Windows, when we observed the Streets and Windows crowded with People, who seemed all to be very much entertain'd. When we asked the Meaning of all this, they told us, the Horses, &c. were going to *St. Anthony's* Church to be bless'd. The first thing we observed, was a great Crowd of Country Fellows, some on Horseback, and some leading Horses along, some on Mules, and some riding on Asses; the Men and their Beasts too stuck out with Ribbons of all manner of Colours, like so many Shreds hanging about them. In the midst of this Crowd, we observed several Noblemen and Gentlemen in their Coaches, all the Horses Manes drest up with Roses of various Colours, and Knots on their Tails. The Gentlemens Servants and Country Fellows, had all Cockades in their Hats, which extraordinary Scene soon led us to the Church of *St. Anthony*, to see this odd Farce acted; and when we had got as near as we could with Safety, we observed a little Chapel set up before the Church Porch, like an Alcove, where a Priest of *St. Anthony* was seated, and while

while the Function was performing in the Church, this meagre Priest having a large Vessel of Holy Water provided for the Purpose, sprinkled all the Horses, Asses, and Mules, as they passed along, while the Image of *St. Anthony* over the Door, had its Hands stretched forth to bless them. First the Grand Duke's Equipage was presented to this Benediction, all very finely dressed in their Cockades and Ribbons; then the Nobility's, and every one's in their Order, till it came to the turn of the Common People, when there was such crowding and pressing, to get thro' the Ceremony, that it was not safe for us to be over curious; for the Mules and Asses being neither used to such Numbers of Spectators, nor such Trappings about them, began to be very obstreperous; and tho' they came there to get *St. Anthony's* Blessing, to preserve them from all Dangers and Accidents, yet we observed some which came thither very well and sound, went hopping away lame, being well kick'd and bruis'd. The same Ceremony was performed at *Rome*, while we were there, the Year following, where some Reliques of *St. Anthony* were carried in Procession, and the Pope's and the Cardinals Horses, &c. were

were all blessed; but having seen it before at *Florence*, we chose only to be distant Spectators of it at *Rome*; for all the People being idle, and in the Streets upon such Occasions, it causes a deal of Mischief. The true Reason of all these Feasts and Processions, is to obtain Money or other Gifts to the Churches that are dedicated to these Saints; for every one that had their Horses, or other Beasts blessed by the Priest, either presented Money or some Gift. We observed many of the poorer Sort give Wax Candles, and some poor Boys that came upon Asses, gave Candles that were not much bigger than Straws: However, the Priest accepted all that was offered.

But the most unaccountable Scene, while we were abroad, was, the *Resurrection of Christ*, which we saw perform'd at *Florence*, on *Easter-Eve*. There was set up before the Door of the Cathedral, an artificial Sepulchre, filled with Rockets, Squibs, and Crackers, which have Trains communicated one to another. From this Sepulchre there goes a Line, thro' the Body of the Church, to the Altar, on which there is placed an artificial Pigeon, of Combustible Matter, designed to represent the Holy Ghost. The Arch-

Archbishop with his Clergy performed the Function for the Day, with great Solemnity, being seated on the Side of the Altar, under stately Canopies of Velvet, and Cloth of Gold. When they come to the Hallelujas, at the End of the Musick, which is very fine, both Vocal. and Instrumental, they all give a hideous Shout; then a Man sets fire to the combustible Pigeon at the Altar, which runs along the Line to the Sepulchre without Doors, and blows it up into the Air. All this was perform'd with Musick, Drums, Trumpets, ringing of Bells, and firing of the great Guns: Mean while the fiery Pigeon returns back to the Altar, and the People fall on their Faces to worship. This blasphemous Scene was acted about twelve o'Clock at Noon. During the time they suppose Our Saviour to have lain in the Grave, viz. from *Good-Friday* to the Eve abovementioned, all their Altars, Crosses, and Crucifixes are hung in Mourning, and no Bells suffered to be tolled, only they use a wooden Instrument, which makes a frightful Noise, like what our Gardiners put up to scare away the Birds, instead of Bells, for their *Ave Maria's*. The Day following, another Function is performed, when all the

the Clergy, viz. Archbishops, Bishops, Abbots, and Parish Priests assemble at the Doors of their Respective Churches, and after very loud knocking for a little while, the Doors are flung open, and the Clergy enter, singing an Anthem, viz. *Lift up your Heads, O ye Gates, &c.*

WHEN we were at Rome, there was shewn in many of the Churches, during the *Christmas* Holy-Days, the Birth of Our Saviour. In that which we saw, were represented in Wax-Work, the Images of *Joseph* and *Mary*, with the Shepherds, in a little Stable, made on purpose, where there was a Manger with Oxen and other Cattle. At the Church of *St. Mary* upon Mount *Capitolinus*, where there was formerly the Temple of *Jupiter Capitolinus*, they exposed a miraculous *Bambino*, or *little Jesus*, every Day during the Feast, which is taken out of the Lap of the Virgin, who is made of Wax richly dress'd, and held forth by one of the Friars, for the People to kiss its Feet. We observed a Country-Woman, who, it seems, was a Stranger to this odd Custom, call out, *What! do they kiss its Feet?* Another answered, *Ah! 'tis bad for your Soul that you don't know that.* At which, she ran to kiss it with

with great Eagerness. This little *Bambino* had a Crown of Diamonds on its Head, and was covered all over with Diamonds and precious Stones. We might have seen many other Raree-shews of this Kind at *Rome*, where there are thousands of absurd Miracles, and other Fopperies. We might also mention their Burials, which are monstrously superstitious, as also the Carnavals that we saw after the *Christmas* Holy-days, at which time one would imagine the whole City to be mad, and sunk in Wickedness; but these have been sufficiently described by Travellers, as also the Races of *St. Peter*, their Chariot Races, Cart Races, and many other such absurd Diversions: But the Frequency of such things became quite tiresome to us, especially after we had seen so much of them at *Florence*. The People here are extreme giddy after them, and spend so much of their Time in Sights, Processions, Masquerades, and such other Diversions, and are so oppress'd on the other Hand, by the Tyrannies of the Clergy, that it is no Wonder to see so much Poverty reign among them.

POSTSCRIPT.

WE happened to omit in our Account of *Rome*, that during the Time of the Carnival we had accidentally a sight of the *Pretender*. As we were viewing the Masquerade, which passed along the *Corso*, we observed a Crowd of People gazing up at a Balcony opposite to the *Piazza Colonna* where the Guards were drawn up: Upon enquiring into the Meaning of it, one of the Spectators, pointing to the Balcony, said, Don't you see *the King*! upon asking *What King?* he seemed to be in a great Surprise, calling out to the Company, *Questi due non conosci il Re di Inghiltera!* *These two don't know the King of England!* Then they began to harangue in his Praise, and told us that he was *Il santissimo Viro!* *A most holy Man!* and was kept out of his Dominions by the Heretics. He seemed to have a meagre melancholy Aspect, was dressed in a *French Grey Suit*, with a long Wig, and his Hat slouched over his Face; a young Courte-
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zan, of about Seventeen or Eighteen Years of age, was very familiar with him, toying and playing, and every now and then clasping her Arms round his Waste: He had also two Cardinals with him; one was *Aquaviva*, the other we did not know; they all seemed wonderfully diverted with those lewd and ridiculous Scenes that were passing along the Streets. We should have been surpris'd to see their Eminencies so much tickled with such Sight, had not all the Windows and Balconies been decked with all Ranks and Orders of their Clergy, triumphing over the Folly and Ignorance of the Laity, who were mere Buffoons and Dupes to their Mirth and Laughter, till a solemn Sound put an immediate Stop to the hideous Noise; for now the *Ave Maria* Bell began to toll, and on a sudden both Men and Women, Saints and Devils, both in the Streets, Windows, Balconies, and in the triumphal Cars and Rostrums, were all on their Knees in a most profound muttering Silence for the Space of five Minutes; after which they renewed the same Uproar: But as we were not thought devout enough for this Assembly, we judg'd it the best Way to go home to our Lodgings, being sufficiently cloy'd with what we had already seen.

